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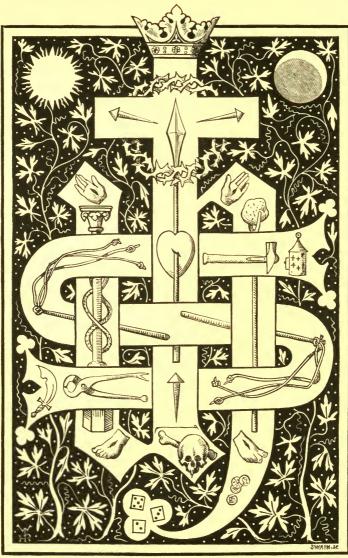
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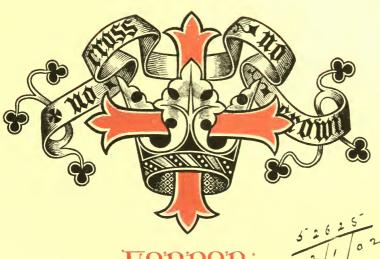






Spiritual Conceits.

Extracted from the Writings of the Fathers, the Old English Poets, &c. A Illustrated by UA. Harry Rogers.



TOUDOU.

Griffith and Farran,

Corner of St. Paul's Churchpard.

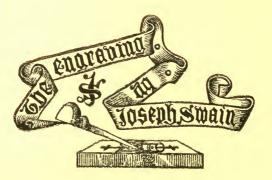
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To the Beader.

be hundred emblems of Christian Life which are comprised in the present volume require a few words of introduction. It appears necessary to explain in what their speciality consists, and in what respects they differ, as a whole, from other collections of emblems which were to plentifully originated during the sixteenth and seventeenth Centuries, and some of which have in recent years been reprinted. The book now offered to the public is an original illustrated compilation, having only such affinity to its predecesfors as must needs result from its being composed of









certain emblematical devices with accompanying letter=prefs, the devices and the letter=prefs fo illustrating each other as to be manifestly in=feparable.

In the second place, the fact that the editor and the artist are the same person is, probably, a novel feature.

In the third place, the emblems have been to grouped as not to prefent a mélange of ideas associated by accident, but to give, as far as possible, one consecutive series of thoughts, developing Savanarola's comprehensive sentiment, "If there be no enemy, no sight; if no sight, no vistory; if no vistory, no crown." The fathers of the Church, the noblest divines of the Widdle Ages, and the old English poets, have been pressed into the service of one sired and unassailable idea, which is elenched in









the motto, "Do Cross, no Crown;" and to this they have been asked to do duty in such wise as out of discordant parts to make one harmonious whose. Thus the text is old, and as true in earthly as in heavenly things; the materials are venerable, but the grouping and the piduring are new.

The feries may be roughly divided into eight tections: 1. The Dual Character of all Things.
2. Pack, Present, Future. 3. Preparations for Futurity. 4. Aices. 5. Airtues. 6. Facts.
7. Restections. 8. Results.

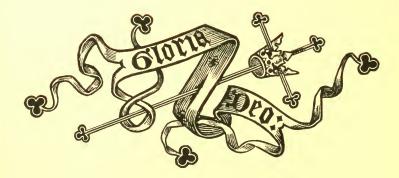
The first fedion, for example, is represented by the first ten emblems. Earth has its counterpart in heaven; the city of Babylon is exchanged for the typical Jerusalem, the robe of earth for the robe of immortality, the tree of death for that of life, the snares of wealth for





















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Spiritual Conceits.











The Two Cities.

The love of God buildeth a Jerusalem; the love of God buildeth a Jerusalem; the love of the world buildeth a Babylon: let every one inquire of himself what he loveth, and he shall resolve himself, of whence he is a citizen.

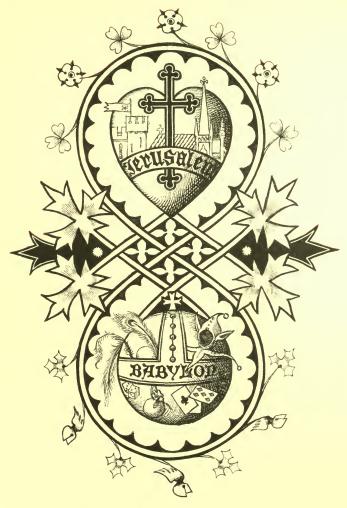
St. Augustine.











Set your affection on things above, not on things on the earth.

Colofs. iii. 2.









The Two Bobes.

she weeping and lamenting who can find leisure to enrobe herself in precious raiment, without considering that robe of Christ which she has lost: and to take to her costly or naments and elaborate necklaces never weeping at the forseiting of her divine and heavenly adorning! Waked thou art, though garbed in foreign draperies and silken robes. Studded with gold and pearls and gems, still thou art unsightly, if God's beauty is wanting.

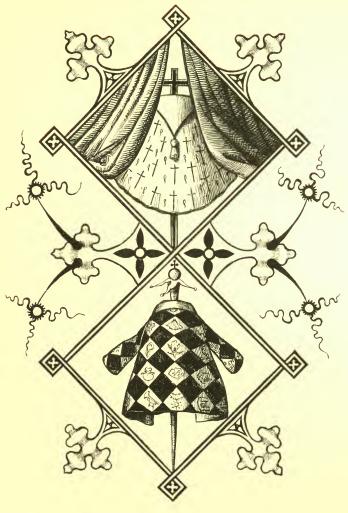
St. Cyprian.











The beauty of Polinels. Ps. xxix. 2. But thou didd trud in thine own beauty. Ezekicl, xvi. 15.









The Two Trees.

Discrable condition of mankind, that has lost that for which he was created! alas! what hath he lost? and what hath he found? He bath lost happiness for which he was made, and found misery for which he was not made.

Anselm.

Tree was first the instrument of strife, Then Eve to sin her foul did prostitute; A tree is now the instrument of life.

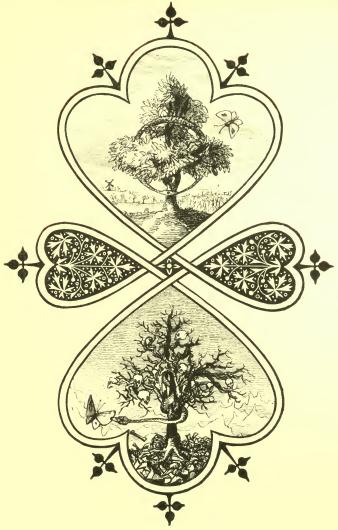
Giles Fletcher.











God created man to be immortal, and made him to be an image of his own eternity. Debertheless through envy of the devil came death into the world: and they that do hold of his side do find it. Wiscom, is, 23.









The Two Dangers.

Tween Scylla and Charybdis, that, both dangers escaped, we may arrive at the port secure.

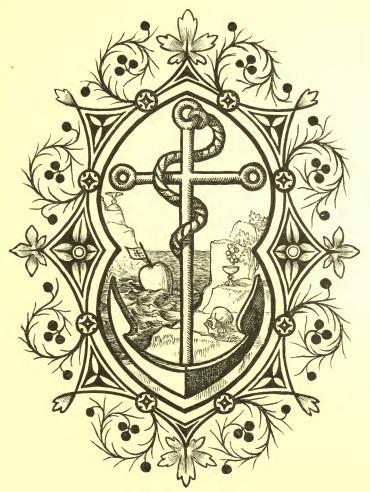
St. Augustine.











Sive me neither poverty nor riches. Prov. xxx. 8.









The Two Crowns.

Uch is the power of Christ. The chain surpassed the kingly crown, and this apparel was shown more brilliant than that. Clothed in silthy rags, as the inhabitant of a prison, he turned all eyes upon the chains that hung on him, rather than on the purple robe.

Let us, my beloved children, be imitators of Paul, not in his faith only, but in his life, that we may attain unto heavenly glory, and trample upon that glory that is here.

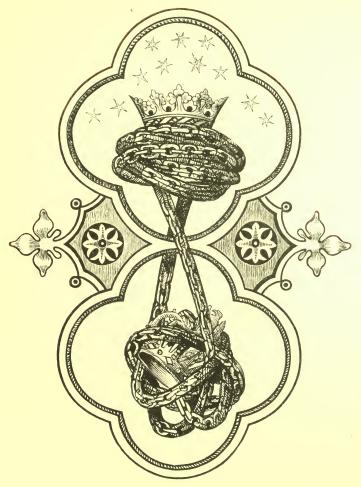
St. Chrysostom.











The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Rom. viii. 18.









The Two Choices.

Thou wilt repent

That for the love of drofs, thou hast despised

Mission's divine embrace; she would have borne thee

On the rich wings of immortality; But now go dwell with cares, and quickly die.

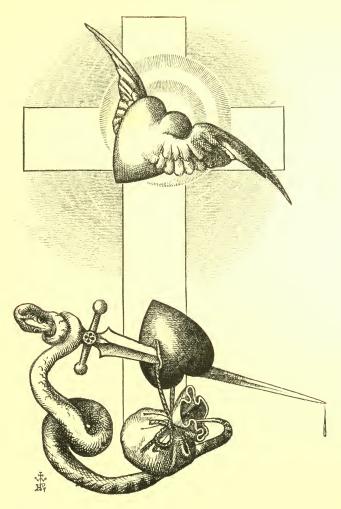
Dekker.











There is not a more wicked thing than a covetous man: for such an one setteth his own soul to sale.

Ecclus. r. 9.









The Two Trusts.

bey who have built themselves neas in heaven were made helpless and vile outeans, to the end that being humbled and impoverished, they might learn not to fly with their own wings, but to trust under My feathers.

Thomas à Kempis.

Dr they learn to trust in the protection of heavenly assistance when they see that many have fallen from their own strength.

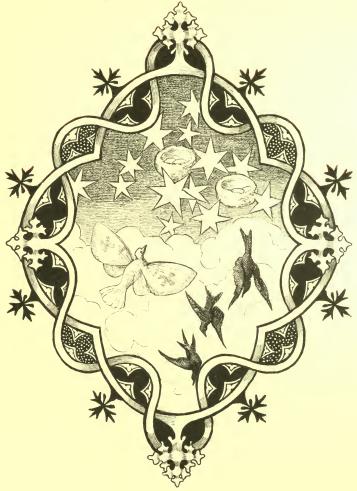
St. Gregory the Great.











The race is not to the swift, nor the battle to the Arong. Eccles. ix. 11.









The Two Beligions.

An wars and jars and fierce contention, Swoln hatred and confuming envy spring from piety? Do, 'tis opinion That makes the riven heaven with trumpets ring, and thundering engine murderous balls outfling, and fend men's groaning ghosts to lower shade Of horrid hell. This the wide world doth bring To devastation, makes mankind to fade, Such directal things doth false religion persuade.

But true religion sprung from God above Is like her fountain, full of charity, Embracing all things with a tender love, Full of goodwill and meek expediancy, Full of true justice and sure verity, In heart and voice free, large, even, infinite, Wot wedged in strait particularity, But grasping all in her vast active sprite, Bright lamp of God, that men would joy in thy pure light!

Henry Wore.











The graven images of their gods thall ye burn with fire: thou thalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the Lord thy God.

Deut, vii. 25.

Pure religion and undefiled before God and the Kather is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

James, i. 27.









The Two Trinities.

Lets'd Father, Son, and Holy Shoft, Due Sod in persons three, What is there whereof man can boast, Except Thy love it be!

And fave this Antistrinity,
The world, the flesh, the devil,
What foe on our humanity
bath power to bring an evil?

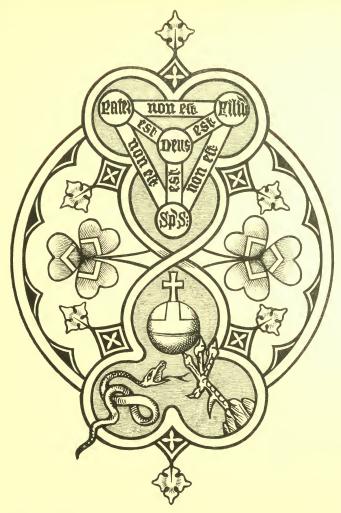
B. Wither.











There are Three that bear record in heaven, the Father, the Word, and the Yoly Shoft.

But if ye have bitter envying and firste in your hearts, glory not, and lie not against the truth. This wissom descendeth not from above, but is earthly, sensual, devisib.

Amnes, iii. 14, 15.









The Two Eternities.

There are but two ways for this foul to have, Then parting from the body forth it purges,

To fly to Heaven, or fall into the grave, Where whips of fcorpions with the flinging fcourges

Feed on the howling ghosts, and stery surges Df brimstone roll about the cave of night, Where slames do burn and yet no spark of light, And stre both fries and freezes the blaspheming spright.

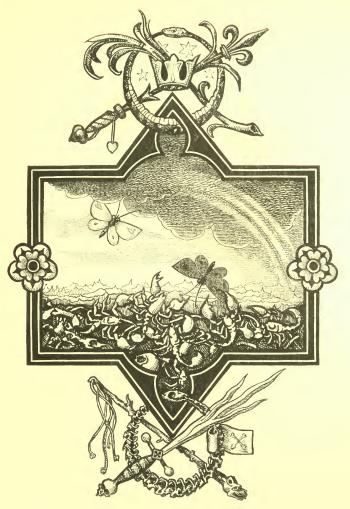
Giles Fletcher.











Some to everlading life, and some to thame and everlading contempt. Daniel, xii. 2.









The Paradox.

Strange conjunction and alienation; what I fear I embrace, and what I love I am afraid of; before I make war, I am reconciled; before I enjoy peace, I am at variance.

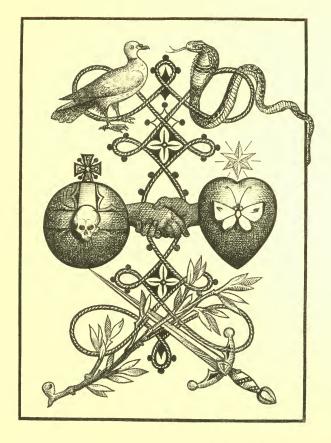
St. Gregory Mazianzen.











With the mind I myself serve the saw of God; but with the flesh the saw of sin.

Romans, vii. 25.









The Patt.

Ane is the golden warld of Allyrians, Df whom King Minus was first and principal,

Sane is the filver warld of Persians,
The copper warld of Greeke's now is thrall,
The warld of iron, whilk was last of all,
Comparit to the Romans in their glore
Are gane right sae—I hear of them no more.

Sir David Lyndsay.

E came to do away with the old things, and to call us to a greater country.

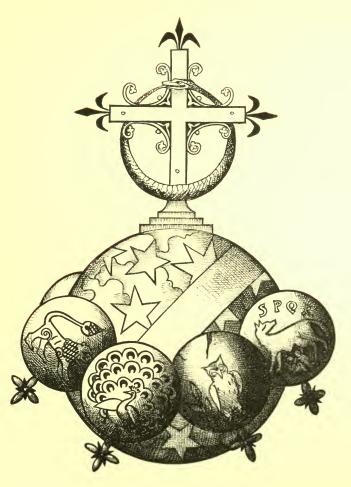
St. Chrysostom.











Did things have passed away, and all things have become new.
2 Corinth. b. 17.









The Present.

Am a little world made cunningly,

Df elements and an angelic fpright,

But black fin hath betrayed to endless night

Hy world's both parts, and oh! both parts must

die!

Pou which beyond that heaven which was most high

have found new spheres and of new land can write,

Pour new seas in my eyes, that so I might Drown my world with my weeping earnessly.

Donne.











The are fearfully and wonderfully made. Hs. exercis. 14.









The **H**uture.

A dismal and mysterious change,
A dismal and mysterious change,
Uhen thou shalt leave this tenement of clay
and to an unknown somewhere wing away,
Uhen time shall be eternity, and thou
Shalt be thou know's not what, and live thou
know's not how.

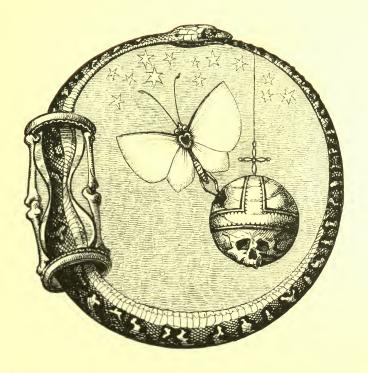
John Morris.











The end of this time and the beginning of the immortality for to come.
2 Eforas, iii. 43.









Lilgrimage.

Are turned, and we see
That our beginning, as one saith,
Shows what our end will be.

John Bunyan.

Thither we must sty in find the wings of the Spirit, otherwise it is impossible to surmount this height. If thou fall, rise up again. Even thus mayest thou obtain the victory.

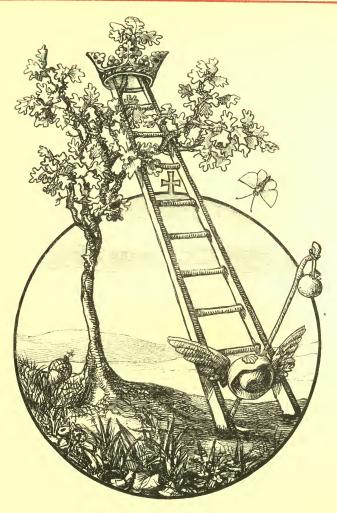
St. Chrysostom.











The are journeying unto the place of which the Lord (aid, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel.

Mumbers, r. 29.









Christ Hacep.

failors are the fouls passing over the world in wood. That thip also was a figure of the Church. And all individually indeed are temples of God, and his own heart is the vestel in which each fails; nor can be suffer shipwreck if his thoughts are only good. Thou has heard an insult, it is the wind; thou art angry, it is a wave.

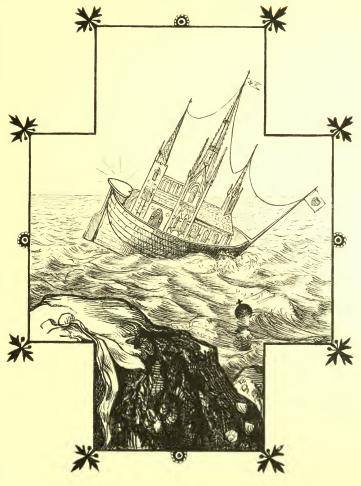
St. Augustine.











And the arole, and rebuked the wind, and faid unto the fea, Peace, be kill. Mark, iv. 39.









Catching.

D good deeds we be sleepy, and to ill awake and watchful. Even Judas Iscariot for the whole night through was wakeful, and he fold the righteous blood that did purchase the whole world. The son of the dark one put on darkness, having stripped the light from off him; and the creator of silver for silver the thief did sell.

St. Ephrem.

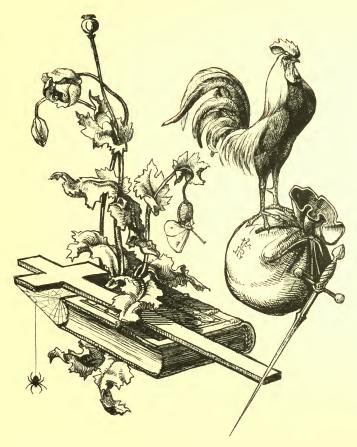
See drowly Peter, see where Judas wakes. Giles Fletcher.











D fools! and flow of heart. Luke, priv. 25.

> Swift to thed blood. Rom. iii. 15.









The Aup of Babylon.

Abylon is the golden cup." For what is designated by the name of Babylon but the glory of this world? and this cup is faid to be golden because while it shows the beauty of temporal things it so intoxicates foolish minds with its concupiscence that they desire temporal display, and despite invisible beauties. For in this golden cup Eve was the first who was made drunken of her own accord, of whom the history of truth says, that when the desired the forbidden tree the saw that it was beautiful to the sight and delightful to the look, and ate thereof. Babylon is therefore a golden cup.

St. Gregory the Great.











Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

Jeremiah, li. 7.









Anger.

Twere good to be filent, good to have no communications with any man in act or word, until we were able to charm the wild beast that is within us. The wild beast, I say, for indeed is it not worse than the attack of any wild beast when wrath and lust make war upon us? Well then do thou sirst tame thy lion, and so lead him about, not for the purpose of receiving money, but that thou mayest acquire a gain to which there is none equal. For there is nothing equal to gentleness, which both to those that possess it and to those who are its objects is erceeding useful.

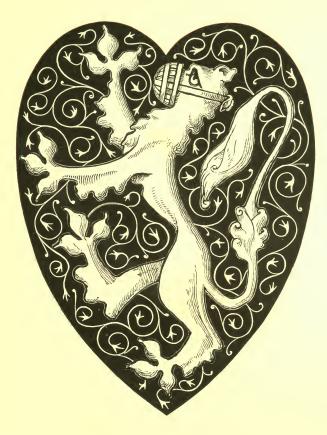
St. Chrysostom.











With the foolish man. Job, v. 2.

Ccale from anger, and forsake wrath.
Ps. provii. 8.









Toys.

fent life is a plaything, or rather our present life is a plaything, but the things to come are not such; or perchance our life is not a plaything only, but even far worse than this. For it ends not in laughter, but rather brings exceeding damage on them who are not minded to order their own ways strictly. For what, I pray thee, is the difference between children who are playing at building houses and us when we are building our fine mansions?

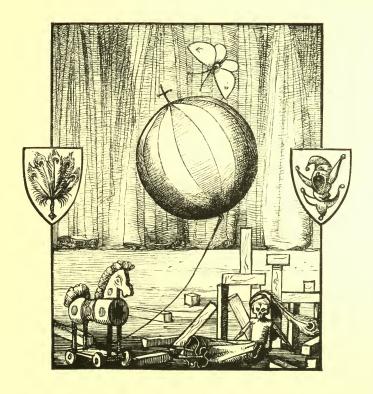
St. Chrysostom.











For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

James, iv. 14.









Tyranny of the World.

go the same mischief. As wealth is counted a good thing, and pride, and pomps, and to be conspicuous: accordingly this again we pursue, not either in this case from considering the nature of the thing as good, but persuaded by the opinion of our masters. For the people is our master; and the great mob is a savage master and a severe tyrant; not so much as a command being needed in order to make us listen to him; it is enough that we just know what he wills and without a command we submit: so great goodwill do we bear towards him.

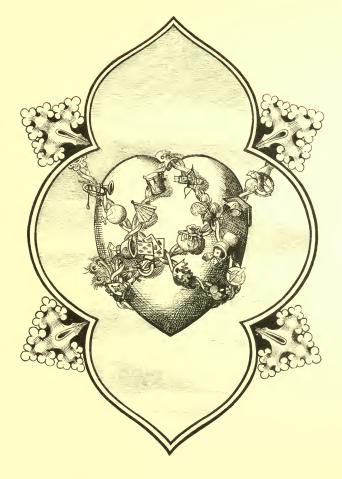
St. Chrysossom.











The creature was made subject to vanity. Rom, viii. 20.









Indulgence.

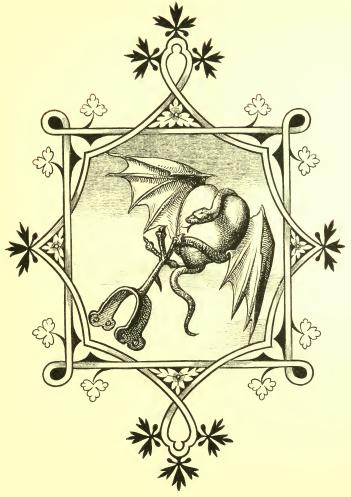
Uff is a tharp spur to vice, which always putteth the affections in a false gallop. St. Ambrose.











If I have walked with vanity, or if my foot hath haded to deceit.
Iob, rrxi. 5.









Oreed.

be heart is a small thing, but desireth great matters. It is not sufficient for a kite's dinner, and yet the whole world is not sufficient for it.

Hugo.

Ontent thee, greedy heart, Modest and moderate joys to those that have

Title to more hereafter when they part Are passing brave.

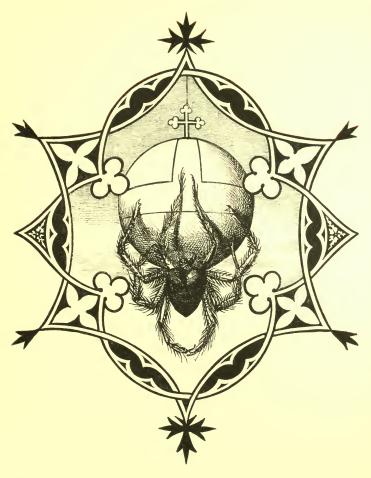
Geo. Herbert.











For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth.

Plaims, r. 3.









Luxury.

Urury is an enticing pleasure, a bastard mirth, which hath honey in her mouth, gall in her heart, and a sting in her tail.

Hugo.

Ithal sweet tastes have sour closes, and he repents in thorns, that sleeps in beds of roses.

Fra. Quarles.

Scorn delights and live laborious days.
Wilton.











Bread of deceit is sweet to a man, but afterwards his mouth chall be filled with gravel.

Prob. rr. 17.









Dypocrify.

S are those apples pleasant to the eye, But full of smoke within, what used to grow

Mear that strange lake where God poured from the sky

Huge showers of same worse sames to overthrow, Such are their works that with a glaring show Of humble holiness in virtue's dye Usould colour mischief, which within they glow Usith coals of sin, tho' none the smoke descry; But is that angel that erst fell from Heaven But not so bad as he, nor in worse case, Usho hides a traiterous mind with smiling sace, and with a dove's white feathers clothes a raven; Each sin some colour has it to adorn, Hypocrify Almighty God doth scorn.

William Drummond.

It is a ferpent most when most it feems a dove.
Fra. Quarles.











Pe also outwardly appear righteous unto men, but within ye are full of hypocrify and iniquity.

Matt. priii. 28.









Bad Hruit.

On, wi fest thou love and herte On worldes blisse, that nout ne last? This tholiest thou thin herte smerte for love that is ounstudefast? Thou lickest honi of thorn is wis, That sest this love on worldes blis.

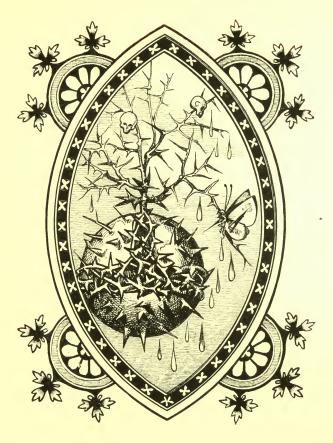
998, temp. Edw. J.











A corrupt tree bringeth forth evil fruit. A good tree cannot bring forth cvil fruit, neither can a corrupt tree bring forth good fruit.

Matt. vii. 17.









Hallehood.

bo hath not sworn? Pet this thing is of the Evil Dne. Who hath not forsworn himself? But this man is something more than of the Evil Dne.

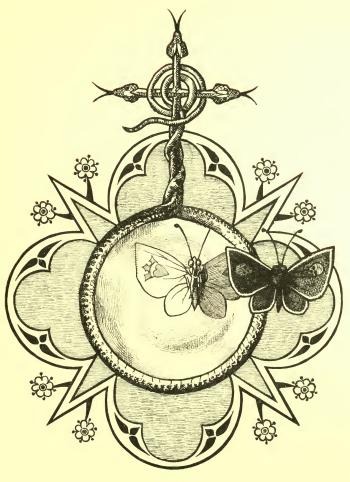
St. Chrysostom.











Love no faile oath, for all these are things that I hate, saith the Lord. 3ech. viii. 17.









Ancestral Pride.

Du that but boast your ancestors' proud style,

And the large stem whence your vain greatness grew,

TThen you yourselves are ignorant and vile, Por glorious thing dare actually pursue, That all good spirits would utterly exile, Siving yourselves unto ignoble things, Base I proclaim you, though derived from kings.

Wichael Drayton.

blessed none of the rich, or of the wellborn, or of the possessors of glory, but those that have gotten hold of virtue.

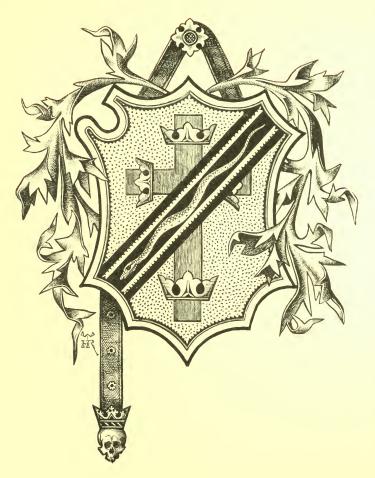
St. Chrysostom.











Then are ye bactards, and not fons. Heb. xii. 8.









orldliness.

Ehold, the world is withered in itself, yet flourisheth in our hearts, everywhere death, everywhere grief, everywhere desolation: on every side we are smitten; on every side filled with bitterness, and yet with the blind mind of carnal desire we love her bitterness.

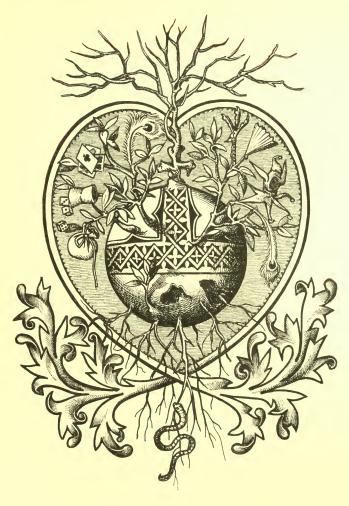
St. Gregory.











the hath fet the world in their heart.

Eccles. iii. 11.









Deceit of the World.

truth; here all things are traps; here everything is befet with fnares; here fouls are endangered, bodies are afflicted; here all things are vanity and veration of spirit.

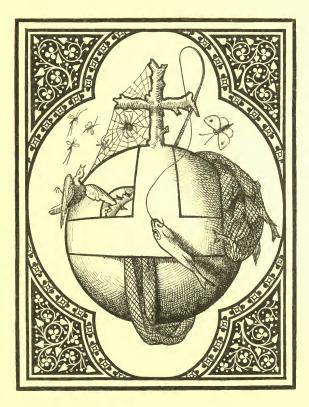
St. Bernard.











As the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.

Eccles. ir. 12.









Temptation.

only faid, Cast Thyfelf down; that we may know, that whosoever obeyeth the devil casteth himself down: for the devil may suggest, compel he cannot.

St. Chrysostom.











Which will not hearken to the voice of charmers, charming never fo wifely. Ps. Iviii. 5.









Ambition.

That broken does ere he can grasp it see: The poor world feeming like a ball that lights Betwirt the hands of powerful opposites.

Sir Edward Sherburne.











Thy pomp is brought down to the grave. Jeaiah, xiv. 11.









Tengeance.

Dr sea, nor shade, nor shield, nor rock, nor cave,

Wor silent deserts, nor the sullen grave,

Uhat slame-eyed sury means to smite, can save.

The seas will part, graves open, rocks will split; The shield will cleave, the frighted shadows slit; Where Justice aims, her stery darts must hit.

Francis Duarles.











They ikall hunt them from every mountain, and from every hill, and out of the holes of the rocks. Her. xvi. 16.









Beflection.

bear,
and was at first fair, good, and spotless pure,
since with her fins her beauties blotted were,
Doth of all sights her own sight least endure.

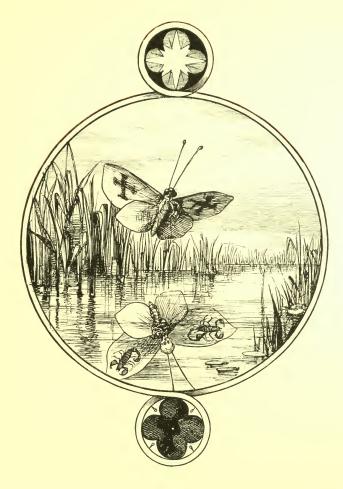
For e'en at first restection she espies Such strange chimæras and such monsters there, Such toys, such antics, and such vanities, As the retires and shrinks for shame and fear. Sir John Davies.











God hath made man upright; but they have fought out many inventions. Eccles, bii. 29.









The Capture.

T matters not to the sparrow caught in the snare that he is not held tight in every part, but only by the foot; he is a lost bird for all that; in the snare he is, and it prosits him not that he has his wings free, so long as his foot is held tight.

St. Chrysostom.











Matt. v. 19.









Doom.

bat! nets and quivers too? what need there all

These sty devices to betray poor men? Die not they sast enough when thousands sall Before thy dart? what need these engines then? Attend they not and answer to thy call Like nightly coveys, where they list and when? What needs a strategem where strength can sway?

Dr what needs strength compel where none gaintay?

Dr what needs firategem or firength, where hearts obey?

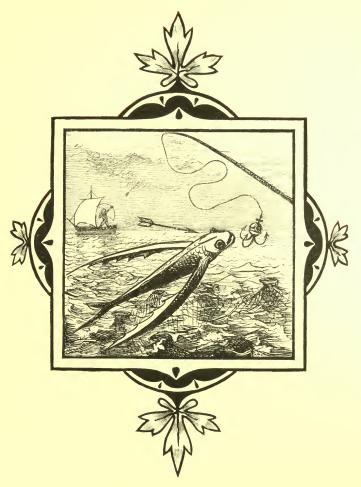
Francis Quarles.











It is appointed unto men once to bie. Web. ir. 27.









Cvil Passions.

Is with our mind as with a fertile ground,
Chanting this love, they must with
weeds abound,
Unruly passions, whose effects are worse

Than thorns and thisles springing from the curse.

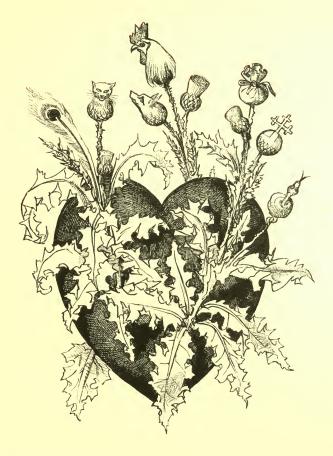
Edmund Waller.











For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetoulnels, wickednels, deceit, lascibioulnels, an evil eye, blasphemy, pride, foolishnels.

Mark, vii. 21, 22.









Ceeding.

Altivate thy foul. Cut away the thorns, fow the word of godliness. Purse with much care the fair plants of Divine Ulisoom, and thou hast become a husbandman. Sharpen thy sickle, which thou hast blunted through glutstony.

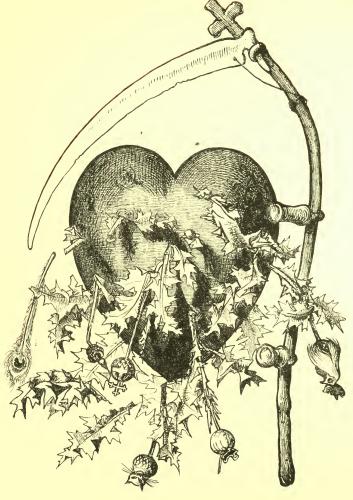
St. Chrysosom.











Every plant which My Heavenly Kather hath not planted thall be rooted up.

Matt. xb. 13.









The **B**efuge.

D what place can I fasely fly? to what mountain? to what den? to what firong house? what eastle shall I hold? what walls shall hold me? whithersoever I go, myself followeth me; for whatsoever thou sliest, D man, thou mayest, but thine own conscience; wherestoever, D Lord, I go, I find Thee: if angry, a Revenger; if appealed, a Redeemer: what way have I but to sly from Thee to Thee! That thou mayest avoid thy God address to thy Lord.

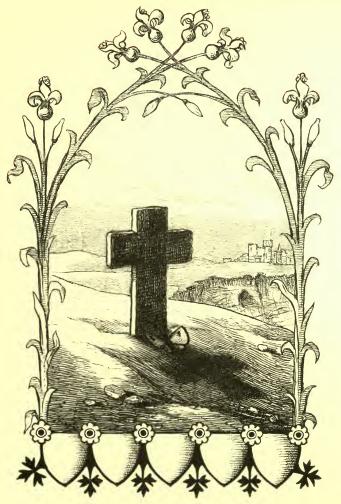
St. Augustine.











In the time of trouble the thall hide me in this pavilion; in the fecret of this tabernacle thall the hide me. Ps. ravii. 5,

Thou art my hiding place. Ps. crix. 114.









Peace.

At the, her fears to cease, Sent down the meek-eyed peace; She, crowned with olive green, came softly fliding

Down through the turning sphere, his ready harbinger,

Mith turtle wing the amorous clouds dividing: And, waving wide her myrtle wand,

She firikes a universal peace through fea and land.

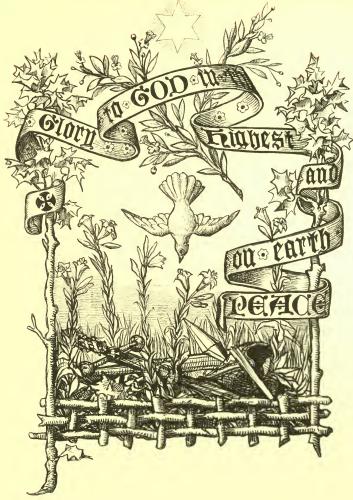
Milton.











They wall beat their (words into plowsbares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Maiah, ii. 4.









Begeneration.

Dw that the Minter's gone, the earth hath lost
her know white robes, and now no more the frost Candies the grass, or casts an icy cream
Upon the silver lake or crystal stream;
But the warm fun thaws the benumbed earth
And makes it tender, gives a facred birth
To the dead swallow; wakes in hollow tree
The drowsy cuckoo and the humble bee:
Wow do a quire of chirping minstrels bring
In triumph to the world the youthful Spring.

Thomas Carew.











Ve must be born again. John, iii. 7.









Thirst.

Drd, I thirst, Thou art the Spring of Life, fatisfy me: I thirst, Lord, I thirst after Thee, the living God!

St. Augustine.

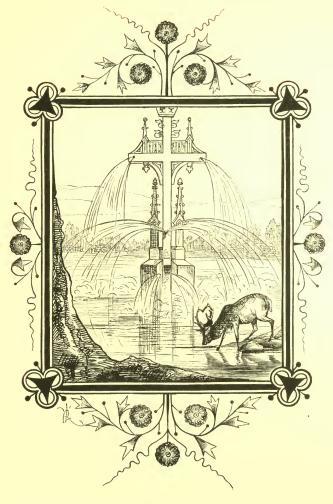
p foul doth thirst to take of Thee a taste, My foul desires with Thee for to be placed. Seo. Gascoigne.











As the hart panteth after the water-brooks, so panteth my soul after Thee, D God.

Ps. rlii. 1.









Lesus.

For fure there is no knee
That knows not Thee;
Dr, if there be fuch fons of thame,
Alas! what will they do
Then flubborn rocks thall bow,
And hills hang down their heaven-faluting heads,
To feek for humble beds
Of duft, where in the bashful thades of night,
Mext to their own low nothing, they may be,
And couch before the dazzling light of Thy dread
Agajesty!

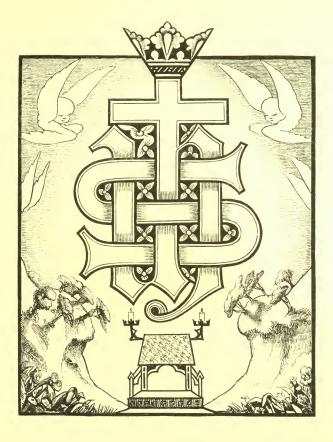
Richard Crashaw.











At the name of Jesus every knee thould bow. Philippians, ii. 10.









The Call.

Ome, my May, my Truth, my Life, Such a May as gives us breath, Such a Truth as ends all Arife, Such a Life as killeth death.

Come, my Light, my Feast, my Strength, Such a Light as thows a feast, Such a Feast as ends in length, Such a Strength as makes his guest.

Come, my Joy, my Love, my Heart, Such a Joy as none can move, Such a Love as none can part, Such a heart as joys in love.

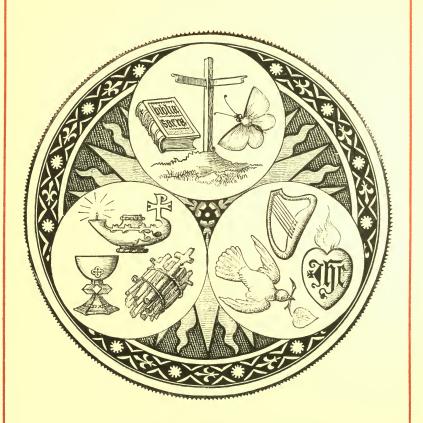
G. Herbert.











A am the Way, the Truth, and the Life. Nohn, xiv. 6.





89





The Lamb.

The Shepherd.

Thomalin.

That bought his flock to dear,
and did them tave with bloody tweat
from wolves that would them tear.

Spenser.











Behold the Lamb of God, which taketh away the fin of the world!

John, i. 29.

The Shepherd and Bilbop of your fouls.
1 Peter, ii. 25.









The Arook.

be will bring home the theep that go aftray,

he will help them that hope in Thee alway, he will appeale our discord and debate, he will soon save, though we repent us late.

he will be ours if we continue his, he will bring bale to joy and perfect blifs; he will redeem the flock of his elect from all that is

Since Abraham's heirs did first his law reject. Geo. Gascoigne.

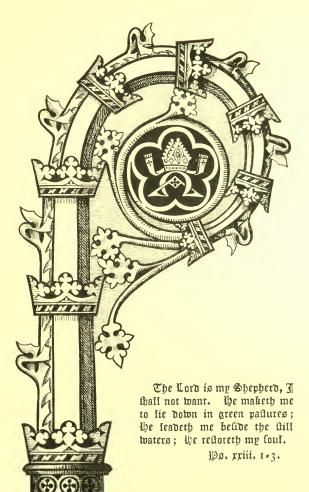
Dr was amils,



















Unity.

Ther foundation can no man lay than that which is laid. Upon this then let us build, and as a foundation let us cleave to it as a branch to a vine, and let there be no interval between us and Christ. For if there be any interval, immediately we periff. For so the branch by its adherence draws in the fatness, and the building stands because it is cemented together. All these things indicate Unity, and thep allow no void interval, not even the smallest. For he that removes but to a little distance will go on till he has become very far distant. For to the body receiving through it but a small fword-cut perifies; and the building, though there be but a small chink, falls to decay; and the branch, though it be but a little while cut off from the root, becomes useless. So that this trifle is no trifle, but even almost the whole.

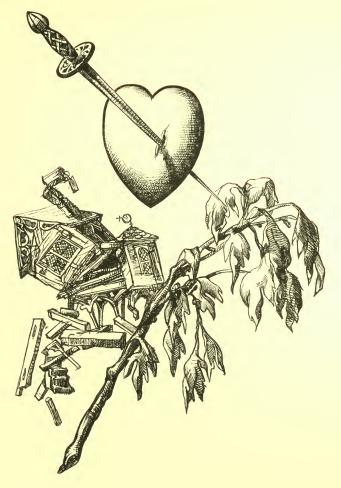
St. Chrysostom.











A good foundation against the time to come, that they may lay hold on cternal life.

1 Timothy, vi. 19.









The Oospels.

Dr those blest penmen of Thy Mord, Tho have evangelized of Thee, The magnify Thy Name, D Lord, and thankful we desire to be.

The welcome news Thy Gospel brings With joyful hearts we do embrace, And prize above all earthly things That precious earnest of Thy grace.

Enable us to judge and know, IThen we new doctrines do receive, If they agreeing be or no To what a Christian should believe.

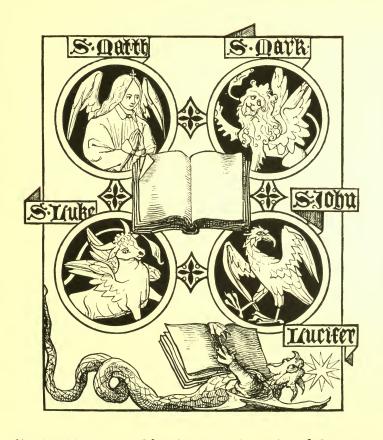
Geo. Mither.











But though we, or an angel from heaven, preach any other golpel unto you than that which we have preached unto you, let him be accurled.

Galatians, i. 8.









Dumility.

De merlin cannot ever foar so high, wor greedy greyhound kill pursue the chase;

The tender lark will find a time to fly, and fearful have to run a quiet race: He that high growth on cedars did bestow, Save also lowly mushrooms leave to grow.

Robert Southwell.

Aen so the great and powerful Three in Dne,

That sits upon his all-enlightening throne, Does not deny to let his mercies crown The poorest peasant with as much renown As the most stateliest emperor.

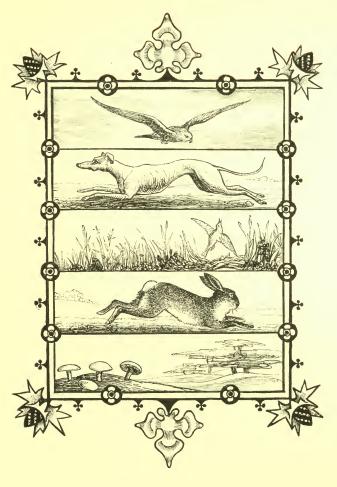
John Duarles.











He forgetteth not the cry of the humble.

Ps. ix. 12.









The Aclipse.

bo can endure the fierce rays of the Sun of Justice? Who shall not be consumed by his beams? Therefore the Sun of Justice took stelly, that, through the conjunction of that Sun and this human body, a shadow may be made.

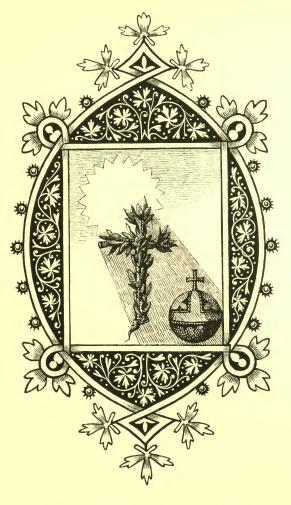
Guil.











A fat under his shadow with great delight. Solomon's Song, ii. 3.









Nature.

Tho hath adorned the heavens with flars? Tho hath flored the air with fowl, the waters with fish, the earth with plants and flowers? But what are all these, but a small spark of divine beauty?

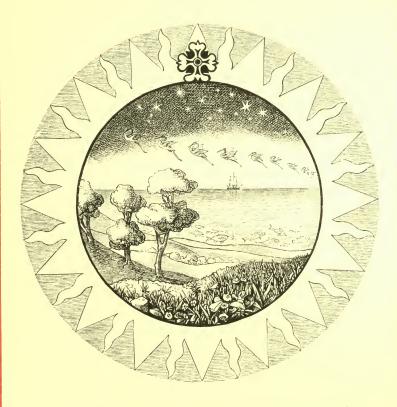
St. Bonaventura.











Let them know how much better the Lord of them is: for the first Author of beauty hath created them.

Willdom, xiii. 3.









Light.

Ay, from what golden quivers of the thy Do all thy winged arrows fly? Swiftness and power by birth are thine, From thy Great Sire they came—thy Sire, the Ulord Divine.

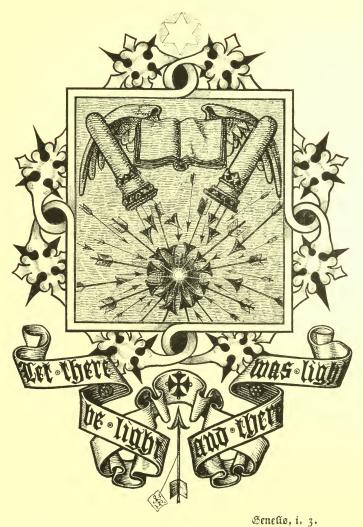
Cowley.



















The **H**irmament.

Doth like an Ethiop bride appear,

And heavenward flies, Th' Almighty's mysteries to read, In the large volume of the skies.

For the bright firmament Shoots forth no flame So filent, but is eloquent In speaking the Creator's name.

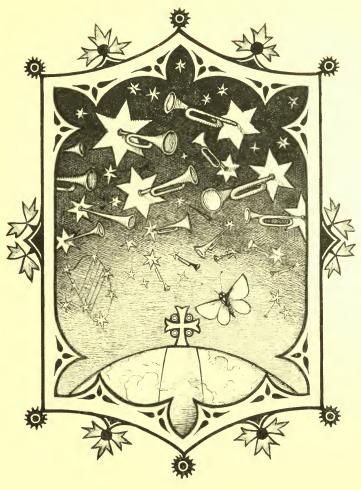
Um. Habingdon.











The heavens declare the glary of Cod.

Ps. ric. 1.









Ornament.

The honour and the prize of bravery Was by the garden from the palace won; And every rose and lift there did stand Better attired by Mature's hand:
The case thus judged against the king, we see, By one that would not be so rich, though wiser far than he.

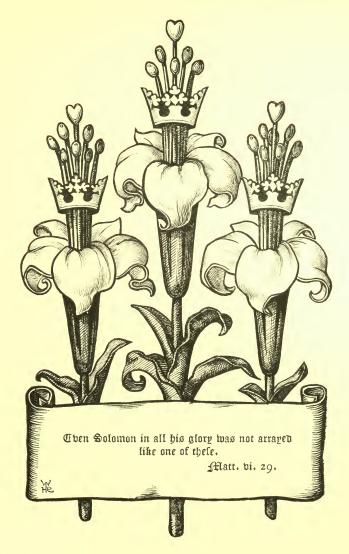
Abraham Cowley.



















Ood's Oifts.

E gives us this eternal spring, Thich here enamels everything, and sends the sowls to us in care, On daily visits through the air.

he hangs in shades the orange bright, Like golden lamps in a green night, And does in the pomegranate close Jewels more rich than Drmus shows.

he makes the figs our mouths to meet, And throws the melons at our feet: With cedars chosen by his hand From Lebanon he flores the land.

he cast, of which we rather boast, The gospel's pearl upon our coast, And in these rocks for us did frame A temple where to sound his Name.

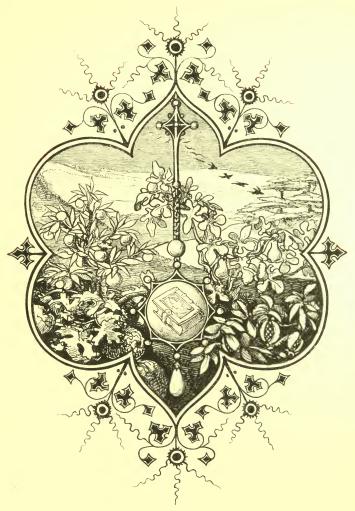
Andrew Marvel.











I muse on the works of Thy hands.

Ps. crliii. 5.









Chaff and Theat.

bey are the corn, they are in the floor; in the floor they can have the chaff with them; they will not have them in the barn. Let them endure what they would not, that they may come to what they would.

St. Augustine.











he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chast with unquenchable fire.

Matt. iii. 12.









Solitude.

D "build defolate places" is to banish from the heart's interior the flirrings of earthly desires, and, with a single aim at the eternal inheritance, to pant in love of inward bad he not banished from himself all veace. the risings of the imaginations of the heart, who faid, " One thing have I desired of the Lord, that will I feek after, that I may dwell in the House of the Lord?" for he had betaken himself from the concourse of earthly desires to no less a folitude than his own felf, where he would be the more fecure in feeing nought without, in proportion as there was no insufficient object that he loved. For from the tumult of earthly things he had fought a fingular and perfect retreat in a quiet mind, wherein he would fee God the more clearly, in proportion as he faw Him alone, with himself also alone.

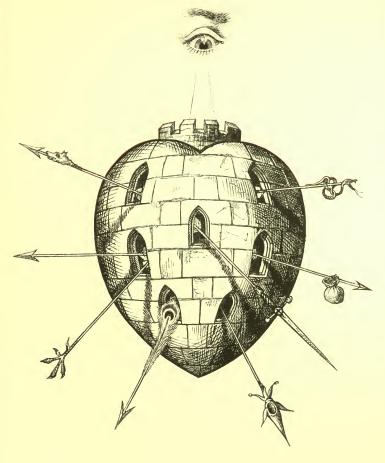
St. Gregory the Great.











I had been at rest, with kings and counsellers of the earth, which kuilt desolate places for themselves.

Job, iii. 13, 14.









Experience.

In for the most part, when delivered from shipwreck, renounce thenceforward the ship and the sea, and, by remembering the danger, honour the good gift of God, that is, their own preservation. I commend their sear,—I love their modesty;—they would not a second time be a burden to the divine mercy; they are askaid of seeming to tread under soot that which they have already obtained:—they shun, with assuredly a righteous care, to make trial a second time of that which they have once learned to sear.

Tertullian.











The waters compatted me about, even to the foul: the veeth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet half Thou brought up my life from corruption, D Lord my God.

Tonah, ii. 5, 6.











Ood is All.

Do is all to thee:—if thou be hungry, he is bread; if thirsty, he is water; if darkness, he is light; if naked, he is a Robe of Immortality.

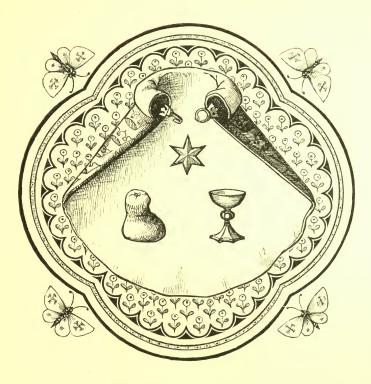
St. Augustine.











The true Bread from Meaven. John, vi. 32.
The fountain of the Celater of life. Rev. xxi. 6.
The Light of the world. John, iv. 10.
A Robe of righteousnels. Isaah, ixi. 10.









The Law and Oospel.

precepts of love on which the Law and the Prophets depend? Dh, if I could obtain these wings, I could fly from Thy face to Thy face, from the face of Thy justice to the face of Thy mercy! Let us find those wings by love, which we have lost by lust.

St. Augustine.











Thou that love the Lord thy God with all thy heart, and with all thy foul, and with all thy mind.

Thou thalt love thy neighbour as thyself. On these two commandments hang all the saw and the prophets. Matt. xxii. 37, 39, 40.









Shadow of the Cross.

Drd, let my foul flee from the scorching thoughts of the world under the covert of Thy wings; that, being refreshed by the moderation of Thy shadow, she may sing merrily, "In peace will I say me down and rest."

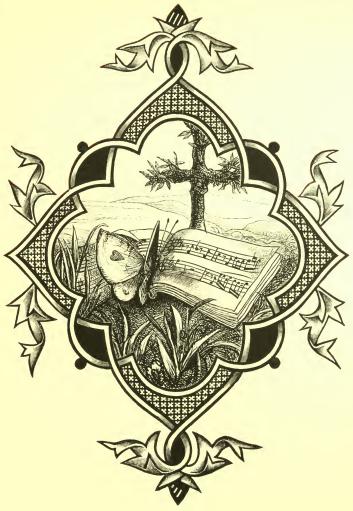
St. Augustine.











A fat down under his thadow with great delight. Solomon's Song, ii. 3.









The

Hltar of our Dearts.

the altar shall always burn which the priest shall seed, putting wood on it every day in the morning." For the Altar of God is our heart, in which the sire is ordered always to burn; because it is necessary that the stame of love should constantly ascend therefrom to God, and the priest should put wood thereon every day lest it should go out. For every one who is endowed with faith in Christ, is made specially a member of the Great high Priest, as Peter the Apostle says to all the faithful, "But ye are a chosen race, a royal priesthood."

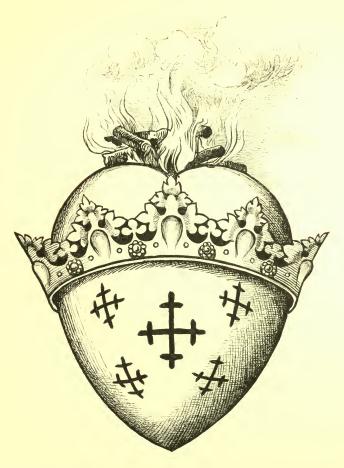
St. Gregory the Great.











I will offer to Thee the facrifice of thanklgiving, and will call upon the name of the Lord.

39s. crvi. 17.









Impress.

E've nothing but ourselves, and scarce that neither;

Aile dirt and clay;

Pet it is soft and may
Impression take.

Accept it, Lord, and say, this Thou hads rather; Stamp it, and on this fordid metal make Thy Holy Image, and it shall outshine The beauty of the golden mine.

Amen.

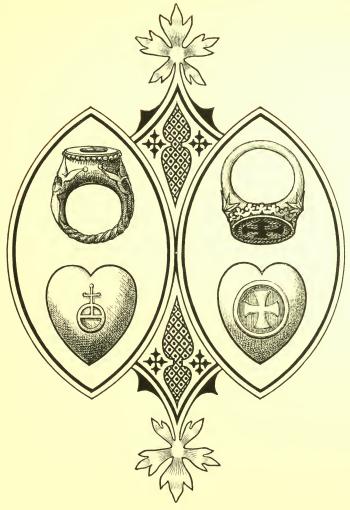
Jeremy Taylor.











As we have borne the image of the earthy, we thall also bear the image of the heavenly.

1 Cor. rv. 49.









The Arols.

bo can blot out the crofs, which th' in-

Df God dewed on me in the Sacrament?
Tho can deny me power and liberty
To Aretch mine arms and mine own cross to be?
Swim, and at every Aroke thou art thy cross;
The mast and yard make one where seas do toss;
Look down, thou spiest out crosses in small things;
Look up, thou seest birds raised on crossed wings.

Donne.

Oth above and below, without and within, which way foever thou dost turn thee, everywhere thou shalt find the cross.

Thomas à Kempis.











God forbid that I should glory, save in the cross of our Lord Ielus Christ.

Sal. vi. 14.









Contract.

E was crowned with thorns Who crowns martyrs with eternal flowers; he smitten on the face with palms Who yields true palms to them that conquer; he stripped of his earthly raiment Who clothes others with the robe of Immortality; he received gall for food Who gave the food of heaven; and he had vinegar to drink Who instituted the Cup of Salvation.

St. Cyprian.

The obsequies of him that could not die, and death of life, end of eternity, how worthily he died, that died unworthily.

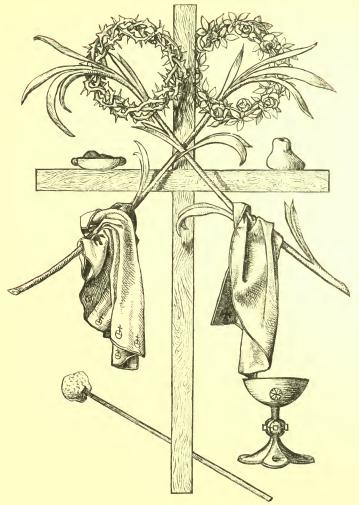
Siles Fletcher.











He was despiled, and we esteemed him not. Maiah, liii. 3. His glory is above the earth and heaven. Ps. cxlviii. 13.









Charms of the Cross.

happiness; it delivers us from all blindeness of error, and enriches our darkness with light; it restoreth the troubled soul to rest; it bringeth strangers to God's acquaintance; it maketh remote foreigners near neighbours; it cutteth off discord, concludeth a league of everelasting peace, and is the bounteous author of all good.

St. Augustine.

the + is falvation, in the + is life, in the + is protection against our enemies, in the + is infusion of heavenly sweetness, in the + is strength of mind, in the + joy of spirit, in the + the height of virtue, in the + the perfection of sanctity.

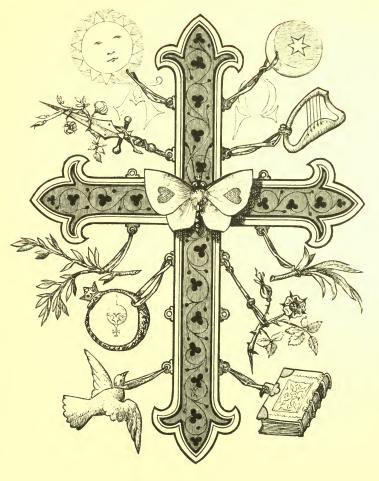
Thomas à Kempis.











The beauty of holinels.
1 Chronicles, xbi. 29.









Hspiration.

Dence gathering plumes of perfect specus

To imp the wings of thy high-flying mind, Yount up aloft through heavenly contemplation from this dark world, whose damps the foul doblind,

And, like the native brood of eagles' kind, On that bright fun of glory fix thine eyes, Cleared from gross miss of frail infirmities.

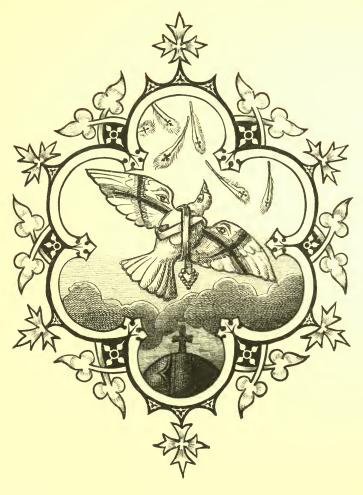
Spenser.











Unto Thee lift I up mine eyes, D Thou that dwellest in the heavens. Ps. criffi. 1.









Excelsior.

Then Thou Great Light, whom thepherds low adore,

Teach me, D do Thou teach Thy humble swain To raise my creeping song from earthly floor; fill Thou my empty breast with losty strain, That, singing of Thy wars and dreadful sight, Wy notes may thunder out Thy conquering might,

And 'twirt the golden flars cut out her towering flight.

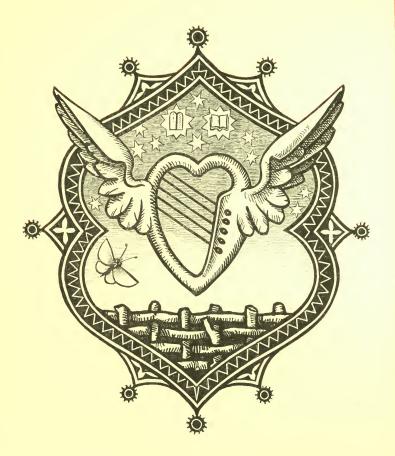
Phineas Fletcher.











Awake up, my glory; awake, plattery and harp. Ps. Ivii. 8.

t





137





Haith and Works.

p flowers understand saith; by fruit, good works. As the flower or blostom is before the fruit, so is saith before good works; so neither is the fruit without the flower, nor good works without saith.

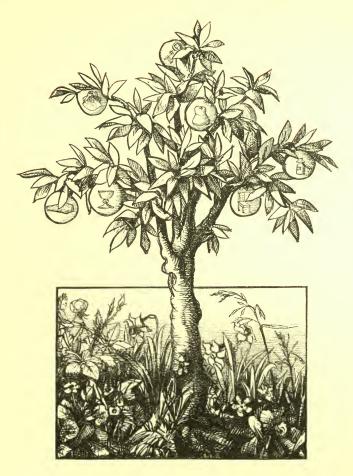
St. Bernard.











Faith thall war drong, and the work thall follow. 2 Eloras, vii. 34.









The

Light of the World.

the day

Forgot his feason, and the sun his way? Doth God withdraw his all-sustaining might, And works no more with his fair creature—light, Thile heaven and earth for such, alas! complain, And turn to rude, unformed heaps again? My paces with entangling briars are bound, And all this forest in deep silence drowned; here must my labour and my journey cease, By which, in vain, I sought for rest and peace; But now perceive that man's unquiet mind In all his ways can only darkness sind. Here must I starve and die unless some light. Point out the passage from this dismal night.

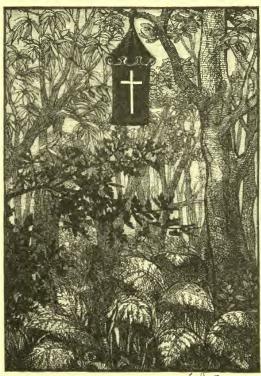
Sir John Beaumont.















Thou art my lamp, D Lord: and the Lord will lighten my darknels.
2 Sam. xxii. 29.









Haith, Dope, Charity.

Dwell in grace's courts,

Enriched with virtue's rights;

Faith guides my wit, Love leads my will,

Hope all my mind delights.

Robert Southwell.

Thou Sod most kind!
Thou Sod most kind!
Sive us Love, Hope, and Faith in Thee to trust,
Thou Sod most just.

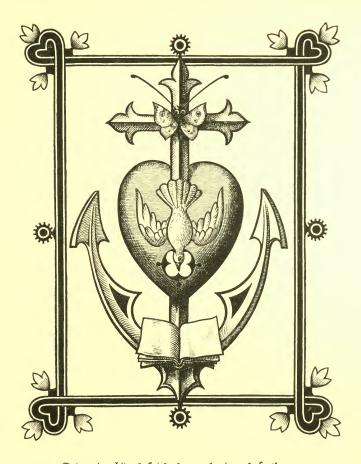
Tho. Heywood.











And now abideth faith, hope, charity, these three.

1 Corinth. riii. 13.









Calvary.

Climbed the hill, perused the cross, Hung with my gain and his great loss; Rever did tree bear fruit like this, Balsam of souls, the body's bliss.

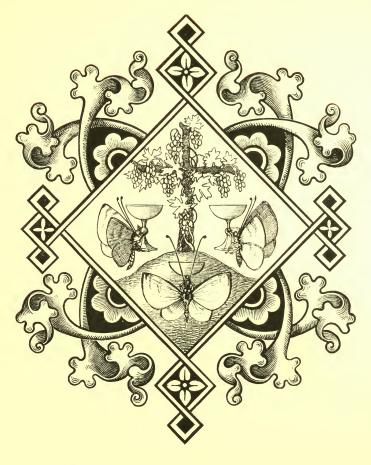
Henry Uaughan.











Blessed is the wood whereby righteousnels cometh.

Adistom, xiv. 7.





u





Crown of Thorns.

Dre wonders did He; for all which tup=
pose

how he was crowned with lily or with rose, The winding ivy or the glorious bay, Dr myrtle, with the which Uenus, they say, Girts her proud temples! Shepherds, none of them;

But wore, poor head! a thorny diadem.

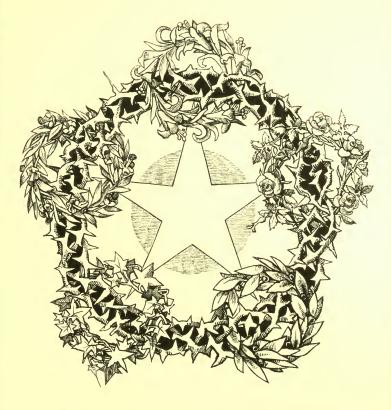
Thomas Randolph.











Then came Jesus forth, wearing the crown of thoms. John, xix. 5.









Christ's Triumph.

Tell me why blaze ye from your leafy beds,

And woo men's hands to rent you from your fets, As though you would somewhere be carried With fresh persumes and velvets garnished; But ah! I need not ask, 'tis surely so, you all would to your Saviour's triumph go; There would ye all await and humble homage do.

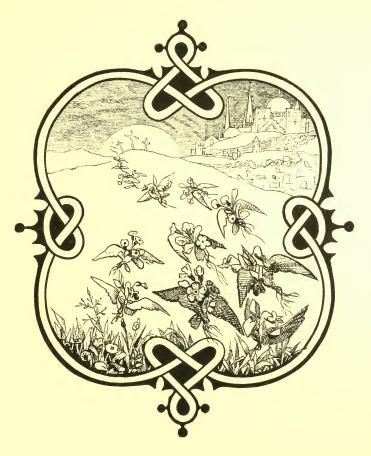
Giles Fletcher.











D grave, where is thy victory?
1 Cor. xv. 55.









Cater of Life.

Precious water, which quencheth the noisome thirst of this world, scoureth all the stains of sinners, that watereth the earth of our souls with heavenly showers, and bringeth back the thirsty heart of man to his only Sod.

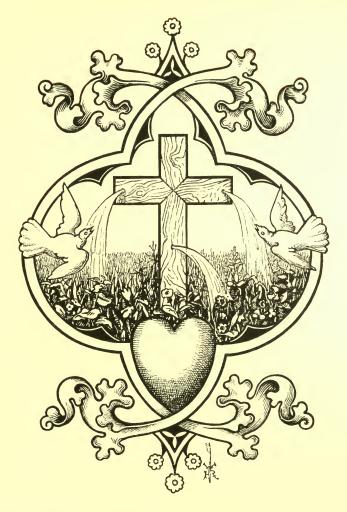
St. Cyril.











And he thewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

Rev. rrii. 1.









Night.

Louds and thick darkness are Thy throne, Thy wonderful pavilione; D dart from thence a thining ray, And then my midnight thall be day.

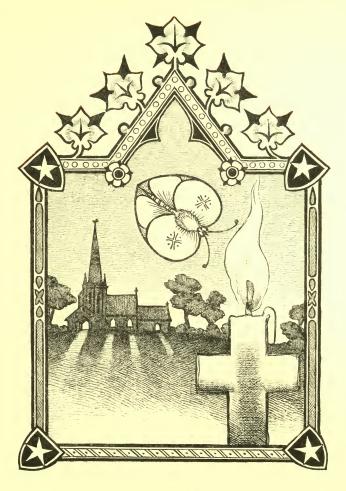
Tho. Flatman.











When Lord my God will enlighten my darkness.

Ps. xviii, 28.









Dawn.

Rife, sad heart, no longer now withstand; Christ's resurrection thine may be; Do not by hanging down break from the hand Which, as it riseth, raiseth thee.

Arise, arise,

And with His burial-linen dry thine eyes.

Christ left His graveclothes that we might, when grief

Draws tears or blood, not want a handkerchief.

Seo. Berbert.











Awake thou that cleepect, and arise from the dead, and Christ Chall give thee light.

Eph. v. 14.



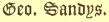






Captivity.

And there, D Sion, to thy alkes pay Dur funeral tears, our filent harps unstrung And unregarded on thy willows hung,—
Lo! they who had thy defolation wrought,
And captive Judah unto Babel brought,
Deride the tears which from our forrows spring,
And say in scorn, "A song of Sion sing."
Shall we profane our harps at their command,
Dr holy hymns sing in a foreign land?













How that we ting the Lord's fong in a frange land?

Ps. crrrbii. 4.









Belease.

P folk that long in Egypt had been barred, Those cries have entered heaven's eternal gate,

Dur zealous mercy openly hath heard, Kneeling in tears at our Eternal State.

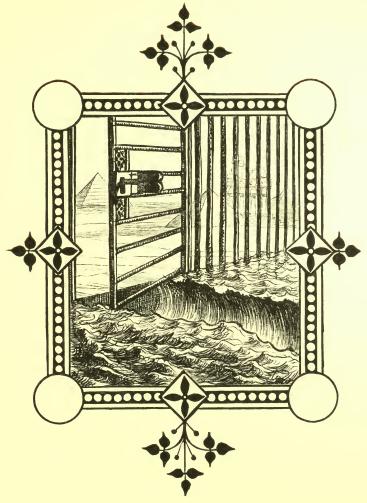
Wich. Drayton.











With a firong hand hath the Lord brought thee out of Egypt. Ex. xiii. 9.









The Star.

Right flar, shot from a brighter place,
There beams surround my Saviour's
face,
Canst thou be anywhere
So well as there?

Pet if thou wilt from thence depart, Take a bad lodging in my heart; For thou canst make a debtor, And make it better.

Sure thou wilt joy by gaining me, To fly home like a laden bee, Unto that hive of beams And garland fireams.

Geo. Herbert.











His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light.

Habakkuk, iii. 3, 4.









The Soul.

bere is nothing to weigh against a foul, not even the whole world.

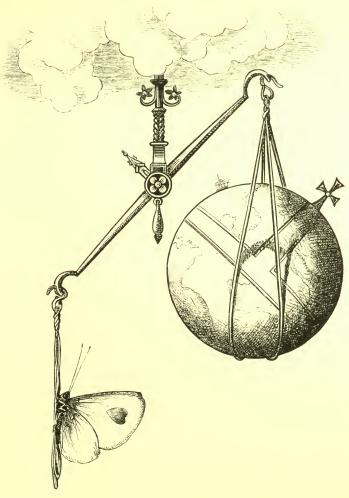
St. Chrysostom.











What is a man profited, if he thall gain the whole world, and lofe his own foul?

Mait. rvi. 26.









Mutability.

Madility is the characteristic of things we see. Deither winter nor summer, nor spring nor autumn, is permanent; all are running, slying, and slowing past. Why should I speak of fading slowers, of dignities of kings that are to-day and to-morrow cease to be, of rich men, of magnificent houses, of night and day, of the sun and the moon? for the moon wanes, and the sun is sometimes eclipsed and often darkened with clouds. Of things visible, in short, is there anything that endures for ever? Pothing! no, not anything in us but the soul, and that we neglect.

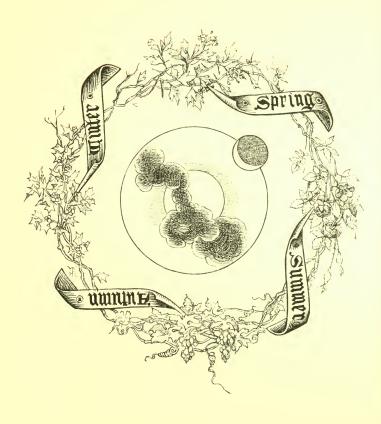
St. Chrysostom.











He changeth the times and the feafons.













Cvanescence.

Dok how the flower which lingeringly doth fade,

The morning's darling, late the fummer's queen, Spoiled of that juice that kept it fresh and green, As high as it did raise, bows low the head; Right so the pleasures of my love being dead, Or in their contraries but only seen, With swifter speed declines than erst it spread, and (blassed) scarce now shows what it hath been.

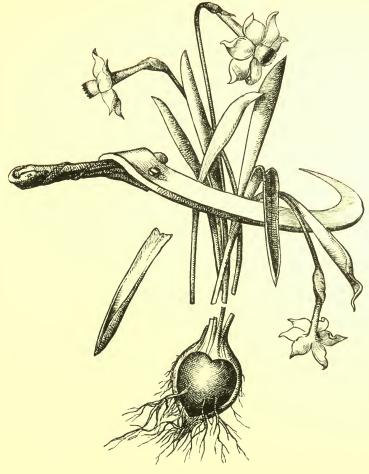
Um. Drummond.











All flesh is as grafs. I Peter, i. 24.

the cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

Job, riv. 2.









Canity.

bere is he that was clad in raiment of gold? De that rode in the chariot? He that had armies, that had the girdle, that had the heralds? De that was flaying these, and cassing those into prison? De that put to death whom he would, and set free whom he was minded? I see nothing but bones, and a worm, and a spider's web; all these things are earth, all these a fable, all a dream, and a shadow, and a bare relation, and a picture, or rather, not so much as a picture. For the picture we see at least is a likeness, but here not so much as a likeness.

St. Chrysostom.

Adorn the rich or praise the great, Tho, while on earth in same they live, Are senseless of the same they give.

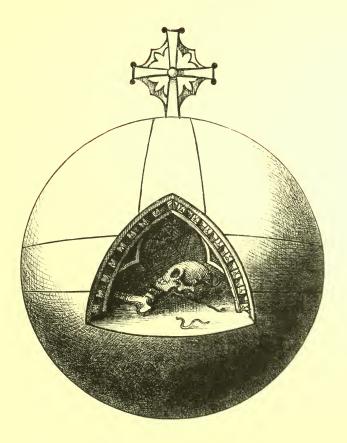
T. Parnell.











Chanity of vanities; all is vanity. Ecclesiaftes, i. 2.









Síc Cita.

The to the falling of a flar,

Or as the flights of eagles are,

Or like the fresh Spring's gaudy hue,

Or silver drops of morning dew,

Or like a wind that chases the flood,

Or bubbles which on water flood:

Even such is man, whose borrowed light

Is straight called in, and paid to night.

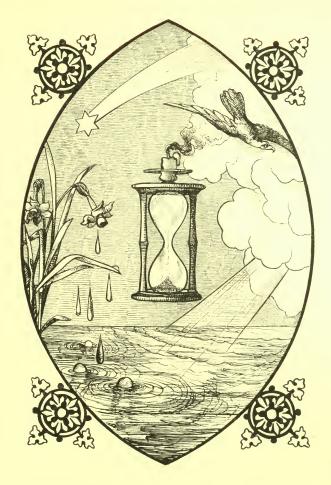
The wind blows out, the bubble dies; The Spring entombed in Autumn lies; The dew dries up, the flar is shot, The flight is past,—and man forgot. Henry King.











for what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

James, iv. 14.









The **Dourning Darp.**

Dr I have feen the pine, Famed for its travels o'er the fea, Broken with storms and age, decline, And in some creek unpitied rot away.

I have feen cedars fall,
And in their room a mushroom grow;

I have seen comets, threatening all, Uanish themselves; I have seen princes so.

Unin trivial dust, weak man, Uhere is that virtue of thy breath

That others fave or ruin can,

When thou thyfelf art called to account by death?

The scorn of time and sport of fate, how can I turn to jollity

Hy ill-strung harp, and court the delicate?

The fcorn of time and sport of fate,

The fcorn of time and sport of fate,

The fate is a sport of fate,

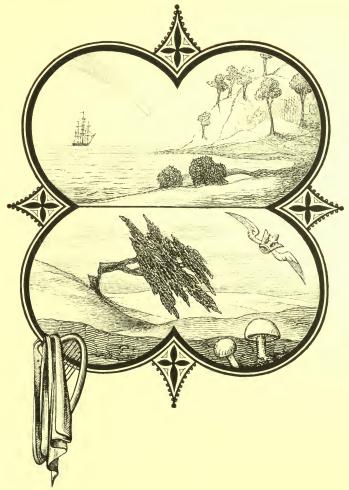
T











D that they were wife, that they understood this, that they would consider their latter end!

Deuteron. xxxii. 29.









Life and Death.

the span of our life; and what remaineth is daily made less, insomuch that the time of our life is nothing but a passage to death.

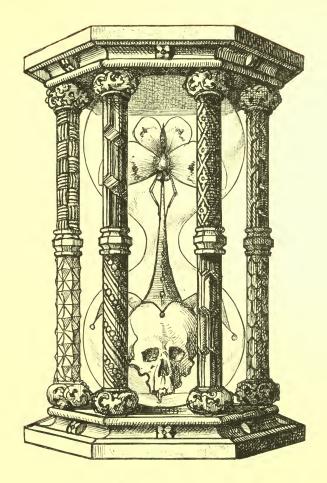
St. Augustine.











On my eyelids is the thatow of death.
Joh, xvi. 16.









Oood Life.

In bulk doth make man better be, Dr flanding long an oak three hundred year, To fall a log at last, dry, bald, and fere;

A lily of a day
Is fairer far in Hay;
Although it fall and die that night,
It was the plant and flower of light.
In small proportions we just beauties see,
And in short measure life may perfect be.

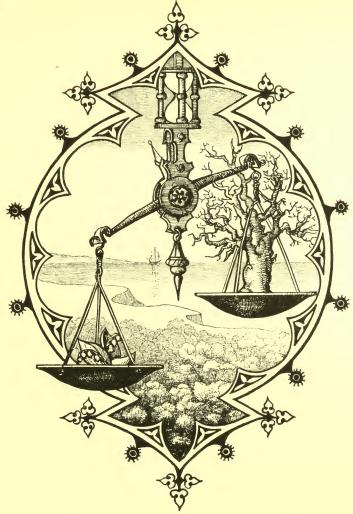
Ben Jonson.











Honourable age is not that which Candeth in length of time, nor that is measured by number of years.

Wildom, iv. 8.









Weak and Strong.

Dr God's sake mark that fly, See what a poor weak little thing it is! Uhen thou hast marked and scorned it, know that this,

This little, poor, weak fly has killed a pope, can make an emperor die.

Behold you thark of fire, how little hot, how near to nothing 'tis! When thou hast done despising, know that this, This contemn'd spark of fire, has burnt whole towns, can burn a world entire.

That crawling worm there fee, Ponder how ugly, filthy, vile is he! Uthen thou hast feen and loathed it know that this, This base worm thou dost fee, has quite devoured thy parents, shall eat thee.

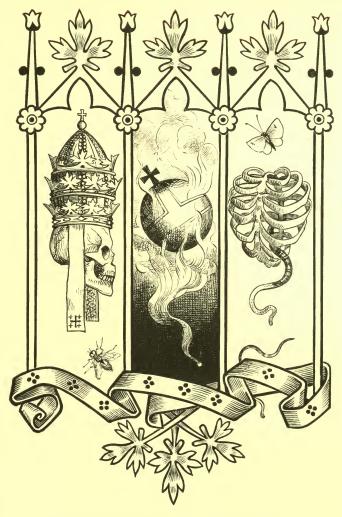
Honour, the world, and man, Uhat trifles are they! fince most true it is That this poor sly, this small spark, this So much abhorr'd worm can Honour destroy—burn worlds—devour up man. Patrick Carey.











Behold, how great a matter a little fire kindleth! James, iii. 5.









Shortcomings of Earth.

That, ere they come into their aimed scope,
They fall too short of our frail reckonings,
And bring us bale and bitter forrowings,
Instead of comfort, which we should embrace.
This is the state of keasars and of kings:
Let none, therefore, that is in meaner place,
Too greatly grieve at any his unlucky case.

Edmund Spenser.











The things which are feen are temporal.
2 Cor. iv. 18.









Daffodils.

Air daskodils, we weep to fee you have away to foon; as yet the early rising sun has not attained his noon.

Stay, stay,
Until the lasting day
has run
But to the even-song:
And, having prayed together, we

Mill go with you along.

Robert Herrick.











The flower fadeth, because the spirit of the Lord bloweth upon it: surely the people is grass.

Maiah, rl. 7.









Harewell! World!

Arewell, ye gilded follies, pleasing troubles!

Farewell, ye honoured rags, ye glorious bubbles!
Fame's but a hollow echo; gold, pure clay;
Honour, the darling but of one thort day;
Beauty, th' eye's idol, a damasked skin;
State, but a golden prison to live in,
And torture free-born minds; embroidered trains,
Oerely but pageants for proud swelling veins;
And blood allied to greatness is alone
Inherited, not purchased, not our own:
Fame, honour, beauty, state, train, blood, and birth,

Are but the fading blossoms of the earth.

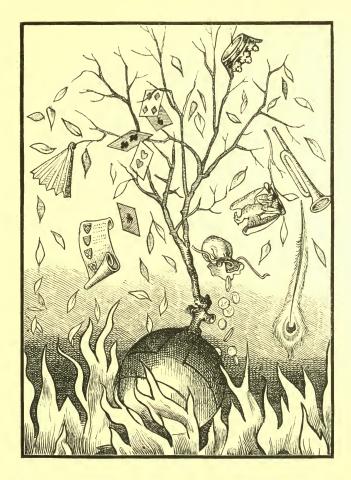
Sir henry Wotton.











The land thall be utterly emptied, and utterly spoiled: for the Lord bath spoken this word. The earth mourneth and sadeth away, the world languisheth and sadeth away, the haughty people of the earth do languish. Isaiah, xxiv. 3, 4.









Cicistitude.

He lopped tree in time may grow again, Wost naked plants renew both fruit and flower,

The forriest wight may find release of pain,
The driest foil suck in some moissening shower;
Time goes by turns, and chances change by
course,

From foul to fair, from better hap to worse.

Robert Southwell.











A am full of tolkings to and fro. Job, vii. 4.









Sabbath.

Hou art a day of mirth,
And where the week-days trail on ground
Thy flight is higher, as thy birth;
D let me take thee at the bound,
Leaping with thee from feven to feven,
Till that we both, being toked from earth,
fly hand in hand to heaven.

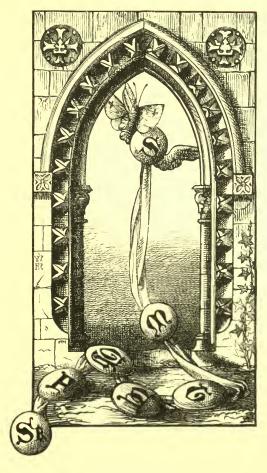
Geo. Herbert.











My presence that go with thee, and I will give thee rect.

Exodus, exxiii. 14.









H ffliction.

Take well whate'er thall chance, though bad it be,

Take it for good and 'twill be good to thee.

Tho. Randolph.

Meet are the uses of adversity, Thich, like the toad, ugly and venomous, Pet wears a precious jewel in its head.

Shakespeare.













Web. rii. 6.









Bitter Sweet.

Mo just as the roots of tears are bitter, and yet they produce our sweetest fruits; to verily godly forrow will bring us an abundant pleasure. They know, who have often prayed with anguish and shed tears, what gladness they have reaped; how they purged the conscience; how they rose up with favourable hopes.

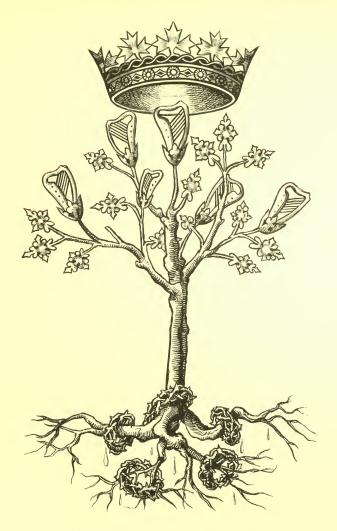
St. Chrysostom.











They that fow in tears thall reap in joy. Ps. errvi. 5.









The **Hight**.

If there be no enemy, no fight; if no fight, no victory; if no victory, no crown.

Savanarola.

E thou therefore prepared for the fight, if thou wilt have the victory.

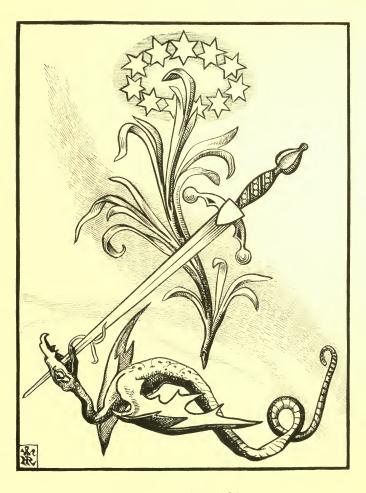
Thomas à Kempis.











Fight the good fight of faith.
1 Tim. vi. 12.









Tribulation.

before thou come to the place of refreshing.

Thomas à Rempis.











So he bringeth them unto their delired haven. Ps. tvii. 30.









Olory.

be crucified with those that suffer, and that we may be glorified with those that are glorified.

Macarius.

Offer with Christ and for Christ, if thou desire to reign with Christ.

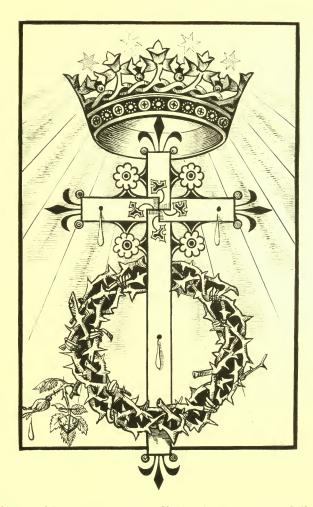
Thomas à Kempis.











We thou faithful unto death, and J will give thee a crown of life. Rev. ii. 10.









Dymn.

p joy, my life, my crown.

Hy heart was meaning all the day,
Something it fain would fay;

And fill it runneth mutt'ring up and down

With only this,

My joy, my life, my crown.

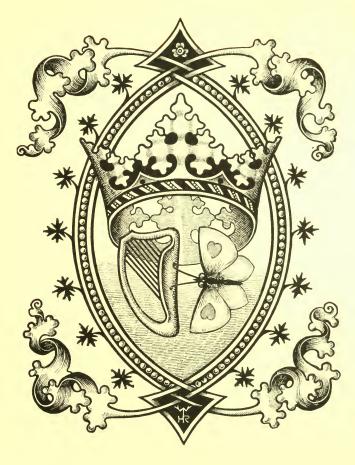
G. berbert.











Thanks be to God, which giveth us the victory through our Lord Jesus Christ.

1 Cor. xv. 57.



















XBOOLX.

Ambrose (St.)

His distinguished prelate was born at Arles, A.D. 340, and, after having been for five years governor, was elected bishop of Hilan. His vigorous denunciation of wrong is historically important, as having subdued the haughty spirit of the Emperor Theodosius. St. Ambrose died at Milan, A.D. 397.

P. 44.

Anselm,

We founder of logic, and one of the most learned writers of the 11th century, was born at Aosta, Piedmont, A.D. 1033, and, on coming to England, became Archbishop of Canterbury in the reign of Milliam Rusus. He was the first to perceive and inculcate the value of Patural Theology. He died at Canterbury, A.D. 1109.

P. 6.









Augustine (St.),

Ishop of Hippo, was born at Tagade, in Africa, A. D. 354. This learned and acute father of the Church wrote voluminously against fectarian tendencies, and his pious and practical fermions warrant the high rank he holds in ecclesialtical literature. The date of his death is uncertain.

Pp. 2, 8, 32, 78, 84, 112, 118, 120, 122, 132, 174.

Beaumont (Sir John),

Rother of Francis Beaumont, the poetical allociate of Fletcher, was born A. D. 1584, became judge under Dueen Elizabeth, wrote a volume of facred poetry, and died, A. D. 1628, after having been knighted by Charles J.

₽. 140.

Bernard (St.)

Pis religious writer was, in the 12th century, Abbot of Clairval. He was the great ecclesiatical champion of the Crusades, and the vigorous opponent of the doctrine of the Immaculate Conception of the Uirgin Hary. He died A. D. 1153.

₽p. 60, 138.









Bonaventura.

Mriter on philocophical theology, whose works have been classed with those of Albertus Hag-nus and Thomas Aquinas. An incidental interest attaches to his name in the fact of his having been the friend of Petrarch. He was born at Padua in the first half of the 14th century, and suffered a violent death, A.D. 1386.

₽. 102.

Bunyan (John),

He author of England's great "Puritan Epic," the Pilgrim's Progress, was the son of a travelling tinker. He became a preacher at Bedford, where, in confinement for his religious opinions, he composed his immortal work. He was born A.D. 1628, and died A.D. 1688.

P. 30.

Carew (Thomas).

Drn A. D. 1577, died A. D. 1639. This poet received his education at Torpus Christi Tollege, Orford. He was elevated to the post of Gentleman of the Privy Chamber by Charles J. and his "Masques" were well received at court.

P. 82.









Carey (Patrick).

D Sir Walter Scott is due the honour of first making the public acquainted with the poems of Patrick Carey. Little is known of him, except that he was an English churchman and loyalist. The MS. poems which Sir Walter edited bear the date A. D. 1651.

P. 178.

Chrysostom (St.)

Dhannes Secundus, commonly known by the title of St. Chrysostom, from his eloquence, was a native of Antioch, and shortly after his ordination was raised to the patriarchate of Constantinople. His popularity however was scuitful of jealousy, and the patriarch was deposed, and eventually banished by the Empress Eudoxia. He died A.D. 407. His sermons, happily preserved, abound in devotional thought and original exposition.

Pp. 10, 24, 30, 38, 40, 42, 54, 56, 62, 70, 76, 94, 162, 164, 168, 192.

Cowley (Abraham).

Lis quaint poet was born A.D. 1618. On leaving Mekminster School he went sirst to Tambridge, then to Oxford, and afterwards to France. He was a most zealous loyalist, and assisted Queen Henzietta Maria in corresponding with her Royal Consort. At the Restoration he received a grant of property at Therefey, where he died, A.D. 1667.

19p. 104, 108.









Crashaw (Richard).

He date of this author's birth is uncertain. He was educated at the Charter-house and took his degree at Cambridge. After embracing the Roman faith he repaired to Italy, where he died, A.D. 1650. He was a personal friend of Cowley. Coleridge was a great admirer of his poetry.

P. 86.

Cyprian (St.),

Ishop of Carthage in the 3rd century, was the successor of Donatus, during the reign of the Emperor Decius Trajan. He successfully argued that those who had deserted the church through sear of martyrdom could not without penance be readmitted within its pale. He was the author of a volume of epistles, and suffered martyrdom, A.D. 258.

19p. 4, 130.

Cyril (St.)

Ishop of Jerusalem in the 4th century, and the author of some discourses delivered in that city. P. 150.









Davies (Sir John),

Drn A.D. 1570, received his education at Orford. He was knighted on the accellion of King James J. and was eventually raised to the office of Thief Justice of the King's Bench. His death occurred A.D. 1626. His principal work, a noble poem on the Jumortality of the Soul, is full of vigorous thought and poetical treatment.

19. 68.

Dekker (Thomas).

De of the Elizabethan dramaticts, of whole life but little is known. The chief event in his history which has come down to us is his violent quarrel with Ben Jonson. Dekker's most noted performance is the drama of "Old Fortunatus."

19. 12.

Donne (John),

Pe "founder of the Metaphylical School of Poetry," as he has been termed by Dr. Johnston, was born in London, A.D. 1573. His early works had little of ferious fentiment, but his talents flowed into a genuine religious channel after his ordination. He became Dean of St. Paul's, and died A.D. 1631, leaving a crowd of enthulialtic admirers.

Pp. 26, 128.









Drayton (Michael).

Drn at Harshall in Marwickshire A.D. 1563, and educated at Oxford. In youth he was a page; in after life he obtained the friendship and patronage of the wealthy and high-born, and became Poet Laureate of England. He died A.D. 1631.

₽p. 56, 158.

Drummond (William).

Rummond of Hawthornden, the con of Sir John Drummond, was born A. D. 1585. Abandonsing the profession of the law, which he had embraced, he retired to his Scottish estate, and passed his life in the poetical enjoyment of literary leisure. He died, A. D. 1649, of grief occasioned by the execution of King Charles J.

10 p. 50, 166.

Ephrem (St.)

T. Ephrem or St. Ephraim, the Syrian, was one of the most poetical and devotional writers of the 4th century. He is principally remarkable for his attacks on heretical doctrine and his elucidations of the Sacred Mord.

9 9

19.34.

209









Flatman.

Pis variously esteemed writer was born A.D. 1633. He was often pleasing, although never sublime. He died A.D. 1688.

P. 152.

Fletcher (Giles).

E was born A.D. 1588, and having been prefented to the living of Alderton, Suffolk, died there, A.D. 1623. He never wrote a bulgar line, or a verse destitute of the sweetest manly piety.

19p. 6, 20, 34, 130, 148.

Fletcher (Phineas).

D. 1584 was born the remarkable author of . "The Purple Idand." It is a noble composition, descriptive, in Spenserian verse, of the physical and moral constitution of man. Phineas Fletcher, who was the elder brother of the foregoing, held the living of Pilgay, in Portolk, for twenty-nine years, and died circa A.D. 1650.

10. 136









Gascoigne (George),

Pearly English poet, born A.D. 1540. He was the son of Sir John Gascoigne, studied at Cambridge, and afterwards repaired to Holland, where he held a commission under the Prince of Orange. For the period in which he lived his verses are unusually melodious. He died A.D. 1577.

Pp. 84, 92.

Gregory of Myssa (St.),

Ishop of Pysta A.D. 372, and one of the most powerful supporters of the doctrine of the Holy Trinity. He drew up the Picene creed at the council of Tonstantinople, and died A.D. 396.

19. 58.

Gregory the Great (St.)

His famous ecclesiastic was born during the sirst half of the 6th century in Rome. Although the author of epistles and dialogues, he is chicky known as the great patron of Augustine's Christian mission to England. He was a man of most opposite qualities; to an unbounded zeal for the cause of truth he united a superstitious reverence for worthless forms, and his noblest intentions were often sultissed by the introduction of pitiful details. He died A.D. 604.

Pp. 14, 36, 114, 124.









Gulielmus.

Illiam of Rheims, a devout writer of the 12th century whose works abound in practical piety, for the most part untinged with the eccentric minutiae common to the productions of his contemporaries.

19. 100.

Habington (William).

His poet was born at Pendlip in Morcellerthire, A.D. 1605. He was educated in France, married Lucia, daughter of Perhert, first Lord Powis, and died A.D. 1654. He published a volume of poems which he entitled "Castara," a drama, and some profe discertations.

Pp. 106, 172.

Herbert (George).

His most celebrated of all English poetical divines was born at Montgomery Castle, in Wales, A.D. 1593. He was a scion of the noble house of Pembroke, and became Rector of Bemerton, near Salisbury, where he died, A.D. 1632.

₽p. 46, 88, 154, 160, 188, 200.









Herrick (Robert).

His sprightly writer was horn in London, A.D. 1591. Hold of his poems glow with genial good-humour and sterling sense. He was presented by King Charles J. to the vicarage of Dean Prior, in Devonshire.

40.4 102.

Heywood (Thomas).

His voluminous Elizabethan poet devoted his talents chiefly to dramatic works, but he also wrote, circa A.D. 1635, "The Hierarchies of the blested Angels," and other poems. The dates of his hirth and death are not precisely recorded, nor are all his writings extant.

19. 142.

Hugo (herman),

Latín theological writer and poet, who was born in Belgium, A.D. 1588, and died at Rhinberg, A.D. 1629.









Jonson (Ben).

His famous dramatic poet palled a chequered and eventful life; at one time working as a bricklayer, at another thrown into prison for duelling, at another honoured by the title of Poet Laureate and pensioned by the court. He was the friend of Shakes speare. Ben Jonson was born A.D. 1574, died A.D. 1637, and was buried in Mestminster Abbey. His laconic epitaph, "D rare Ben Jonson," has almost passed into a proverb.

Kempis (Thomas à).

Pis popular writer was born in the diocele of Cologne, A.D. 1380. His great book, "The Imitation of Christ," is too well known throughout Christendom to require any description. He died A.D.

1471.

Pp. 14, 128, 132, 194, 196, 198.

K K I

King (Henry),

Drn A.D. 1591. He was a writer who displayed in his poems much of the quaint thought of the Elizabethan era, conveyed in particularly harmonious verse. He died, A.D. 1669, in the position of Bishop of Chichester.











Lyndsay (Sir David).

His Scottish poet was born at Garmylton, Haddingtonshire, A.D. 1490. He, while page to the young King James A. composed the poems, "The Dream," and "The Complaint," and was subsequently sent on a mission to the Emperor Charles A. His tendencies were strongly in favour of the Resourced Church. He died A.D. 1557.

P. 24.

Macarius.

M Egyptian ecclesiastic of the 4th century, whose glowing pictures of the charms of a religious life have given him a high standing among early Christian writers. Having been hanished to an island, he converted its inhabitants to the faith, and died A.D. 395.

Marvell (Andrew),

Drn at Hull, A.D. 1620, and educated at Cambridge, received the appointment of fectetary to the English Embally at Constantinople. He is said to have assisted Milton as Latin secretary to Oliver Cromwell. After the Restoration he became member for his native town, and was often tempted, but in vain, by offers of sucrative employment, to abandon his stern political principles. His poetry is warm and graceful, but he was not a voluminous writer. Harvell died A.D. 1678.

19. 110.







M. S.

He ancient English poem, from which an extract is here given, forms part of a manuscript in the Bodleian Library (Digby, Po. 86, fol. 163). The poem is of the time of Edward J. and is entitled by Hr. Udright, who has printed it in his "Anecdota Literaria," "Song on the Uncertainty of Udvidly Affairs." It has a higher tone of morality and of poetical feeling than most contemporary productions in the English language.

₽. 52.

Wilton (John),

He immortal author of "Paradice Lock" and "Lycidas," was born A. D. 1608, and died A.D. 1674.

19p. 48, 80.

Wore (henry).

Pis poet and philosopher was born at Grantham, in Lincolnshire, A.D. 1614, and became Prebend of Gloucester, refusing any higher promotion. He died A.D. 1687.

P. 16.









Mazianzen (St. Gregory),

On of the Bishop of Pazianzum in Cappadocia, and a friend of St. Basil, was born A.D. 324. He was elected Bishop of Constantinople, A.D. 380. He has obtained a very honourable position among the theo-logical writers of his era for the gracefulness and purity of his style. His death took place A.D. 389.

Morris (John).

Emerton Rectory, after having been rendered illustrious by the occupancy of George Herbert, was destined to be connected with the name of another English poet, the Rev. J. Porris. He was born A.D. 1657, and produced a number of writings both in profe and verse. He died at Bemerton, A.D. 1711.

Parnell (Thomas).

His author was born in Dublin, A.D. 1679. He held the polition of Archdeacon of Clogher, and was the friend both of Pope and Swift. A.D. 1717 he died at Cheffer, on his journey from London to his native city.









Duarles (Francis).

The author of "Quarles' Emblems," a work which has gone through a balt number of editions, was born A.D. 1592, at Stewards, near Romford, Eller. He was educated at Christ's Tollege, Tambridge, and afterwards became cupbearer to Elizabeth of Bohemia, daughter of James J. The chief part of his life was, however, spent in literary retirement. His loyalty to Charles J. brought him into disgrace with the parliament, and he died A.D. 1644, after the sequestration of his property and papers.

Pp. 48, 50, 66, 72.

Quarles (John),

He son of Francis Duarles, was born A.D. 1624. He was the author of many poetical works, all of a religious character. He died of the plague, A.D. 1665.

19. 98.

Randolph (Thomas).

His poet was the adopted son of Ben Jonson. He was born A.D. 1605, and died A.D. 1634. His compositions took for the most part a dramatic form. Hp. 146, 190.









Sandys (George),

Econd fon of Archbishop Sandys of York, was born at Bishop's. Thorpe, A.D. 1587, and educated at Drford. Huch of his time was spent abroad, and on his return to England he published an account of his travels. His best works are paraphrases of Yoly Scripture. He died A.D. 1643.

19. 156.

Savanarola (Jerome).

born at Ferrara, A.D. 1452, and became a Dominican. His enthulialtic denunciation, however, of the corruptions and abutes of the Thurch of Rome brought down upon him the bengeance of the papal authorities, and he was committed to the flames at Florence, A.D. 1498, hearing his fate with fortitude and relignation. His chief production is "The Triumph of the Trols."

19.194.

Shakespeare (William).

Ramatic poet. Born A.D. 1564, died A.D. 1616.

\$9.190.









Sherburne (Sir Edward),

Catholic poet and an enthulialtic loyalist. He held an official post under Charles J. and after the Restoration was knighted by Charles JJ. His attachment to James JJ. occasioned a reverse of his fortunes, and he died in poverty, A.D. 1702.

\$1.64.

Southwell (Robert).

His little-known poet was born at St. Faith's, Porfolk, A. D. 1560. He was a Roman Catholic, and was executed at Tyburn, A. D. 1595.

₽p. 98, 142, 186.

Spenser (Edmund).

His masterly poet was horn in London circa A.D. 1553, and educated at Pembroke Hall, Cambridge. His great work, "The Faerie Ducene," is one of the finest poems in the English language. Spenser was parronized by Ducen Elizabeth and her court, and received the grant of an estate in Ireland. He died in London of a broken heart, A.D. 1599, and was buried in Mestminster Abbey by the Earl of Ester.

₽p. 90, 134, 180.









Taylor (Jeremy),

He most illustrious of English preachers, was born at Tambridge, A.D. 1613. His profe works are all of the noblest order, and his few hymns and poems, vigorous and devotional. He was Chaplain to Charles J. was twice imprisoned during the Commonwealth, and after the Restoration advanced to the Bishopric of Down and Connor. He vied A.D. 1667.

19. 126.

Tertullian (Duintus S. K.)

His early defender of Christianity was by hirth a Carthaginian. He was learned and eloquent, and devoted his genius chiefly to bindicating the doctrines of Christianity in the reign of the Emperor Severus. His "Treatife against the Jews" is open to many objections; but his "Apology for the Christians," by which he is best known, has always been highly escenced. He died circa A. D. 245.

19. 116.

Claughan (henry).

Paccomplished poet, born at Pewton, in Brecknockshire, A.D. 1621. His works are distinguished by fine imagination and devotional feeling. De died A.D. 1695.











Waller (Edmund),

Pelegant and melodious poet of the troublous times of the Civil Mars, was born, A.D. 1605, at Colehill, Herts, and educated at Cambridge. Unstortunately for his credit he alike flattered Charles J. Oliver Cromwell, Charles JJ. and James JJ. as fortune feemed to favour him. He died at Beaconffield, A.D. 1687.

19.74.

Mither (George),

As born at Brentworth, near Alton, in Pampshire, A.D. 1588, and there are few writers whose poems have been more variously esteemed. He produced a great number of works, both political and religious; the most noted being "Abuses Stript and Whise," and "Emblems." He died A.D. 1667.

Pp. 18, 96.

Motton (Sir Henry).

Hall, Kent, A.D. 1568. He was variously employed, both by Elizabeth and James J. His profe works are for the most part of a political character, although some are dedicated to religion; his poems are peculiarly sweet and noble. He died A.D. 1640.

P. 184.









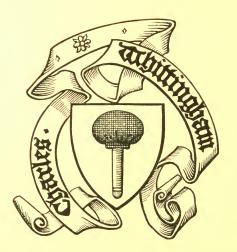












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